A CHARACTER OF His most SACRED MAJESTY *KING CHARLES* the IId.

WITH

A short Apologie before it,
An Introduction to it,
And a Conclusion after it.

Written

By a Minister of the Word,

Who hath for a long time desired, and daily Prayed for the happy Settlement of Church and State within the three Nations of *England, Scotland* and *Ireland*

In *Truth, & Peace, & Order.*

Some mocked: and others said, We will hear thee again of this matter, Act. 17. 32.

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The Apologie.

IF *any ſhall* wonder (*as doubtleſs many* will,) *why a private* perſon *ſhould preſume thus to* meddle, *in ſuch a high* buſineſs, *and of ſo great concernment as* this: *tis anſwered, Firſt, That in a ſinking* Bark *the pooreſt* Ship-boy *is as much concern'd to mind his own* preſervation, *as the* Pilot *himſelf. And then, for the* Subſtance *of what is here written, He is not* alone, *or doth not ſtand as one ſingle* perſon *to affirm it, becauſe there are more then many* thouſands (*as he dares preſume to ſay within theſe* Nations, *whoſe* Hearts, *and* Tongues, *and* Hands, *and* Feet, *with every thing* beſide *are ready to bear* witneſs *to it.*

For the Writer *hereof, if He had manifeſted himſelf to be one of thoſe ſtrange* Spirits *which very much appear in this* ſcribling Age, *the* rankneſs *and luxuriency of whoſe* fancies, (*to the exceeding high* diſhonour *of God, and the very great* reproach *of Religion*) *make bold* profaneneſs, *filthy* obſcœnity, *or downright and diſgracefull* railings, *as* foyls *to ſet*

off (*what they abuſe*) *their* wit, *whereby they* fight, *as much as they can, againſt God, with his own* weapon, *he could not* ſuffer *too much for ſo doing: But he cannot lie under that* guilt, *who* hates *and abhors ſuch* blots, *and* blurs, *and* defilements, *and* waſte *of Paper*; *and here moſt ſeriouſly* profeſſeth, (*ſo far as he can know his own* Heart,) *that he* beleeves *there is not one which breaths out of* fleſh *and* blood, *who more deſires the happy* ſettlement *of this* Church *and* State, *then* himſelf: *and could be well* content *to do or ſuffer any thing within his compaſs in* order to it. *And therefore being much perſwaded of the* Truths *laid down in theſe following* Papers; *and hoping they might* (*accidentally at leaſt*) tend *towards that happy* End *to which they are* intended; *he was like one of thoſe* bottles *in* Job, *ready to* burſt *until he had found a* vent for them.

Yet, if his ſtrong affections *and hearty deſires herein* expreſſed, *have carried him beyond the Rules of* Prudence *or* Diſcretion, *he humbly craves* pardon *for his* ſake, *whoſe Goodneſs hath been wont to* wink at, *or not to* impute *the Errors of an honeſt* Zeal; *and ſo loves the* ſtrength *of his peoples good* affections, *that he* paſſeth by, *or overlooks their* failings *and* infirmities.

The

The Introduction.

THE *ſimple* (ſaith Solomon) *believeth eve-ry word*; whereas he that is *wiſe*, will not be too *credulous*. *Fama mendax*, *Report* hath got a very ill *Name*, and till ſhe hath freed her ſelf from that *aſperſion*, which chargeth her ſo *much* and ſo *often* with ſpeaking *falſhoods*, they which *conſider*, will not be apt to give *credit* unto ev-ery thing ſhe *ſpeaks*. And there is much *Rea-ſon* for it: as it is *true* likewiſe, that if we do not *aſſent* unto the *reports* of many, who are of known *honeſty*, and therefore dare not *make a lie*, nor willingly *publiſh* any thing that is *falſe*; we our ſelves deſerve not to be *believed*, even then when we ſpeak *Truths*.

Now no *Truth* is for every ones *turn*; and therefore this may be queſtioned by *ſome*, and diſliked or ſlighted by *others*, eſpecially by ſuch whoſe Black *mouths* and venom'd *tongues*, (*which in good time* will doubtleſs *fall upon them-ſelves*) have been long *ſpitting* of *Poyſon* at the ſacred *Perſon* preſented in this *Narrative*; ſuch who care not how falſe any *accuſation* is, ſo it be *ſpiteſull* enough; having learn'd a damn'd *Poſition* from that Devil *Machiavel*, *Calumniare fortiter ſemper aliquid adhærebit*. Throw *Dirt* enough upon, or calumniate any man to *purpoſe*, and ſome of it will *ſtick* on him,

And there is no *wonder* at all in this, if we

conſider, that it is in vain for any one in the world to think or hope that he can be *beloved* of all; for there was never yet any man to whom ſome took not *exceptions*; impoſſible it is, either to *pleaſe* or diſpleaſe all *men*, whiles ſome are in love with *Vice* as deeply as others with *Vertue*, and ſome diſlike *Vertue*, if not for it *ſelf*, yet for contradiction *ſake*, and will rather *deviſe* then want cauſes to blaſt it.

But for him who now writes this, (which long ſince had been *communicated*, if the *times* had been fit to bear it) his witneſſes are in *Heaven*, and in his own *boſome* too, that he dares not knowingly (let the Readers hereof think what they pleaſe) *ſpeak* or *write* any thing *againſt*, but for Truth, which he undoubtedly *believes* what here *follows*, is, (therefore *cannot but ſpeak it*) and ſo preſumes that many-many thouſands of theſe now undeceived *Nations* will do, and entertain the *report* (as it moſt highly deſerves) with much *joy* and *gladneſs*.

And that it may be ſo *received*, and not thought to be a *phantaſie* of the Writers own *Brain*, he will make haſt to diſcover *when* and *how* he came by it. In order to which, the Reader may pleaſe to take notice, that the *occaſion* of his having it offered it ſelf *thus*. Where firſt of the *Perſon* from whom it was had, and then of the *time* when and how he *had it*.

For the *Perſon* firſt, from whom it was had, He is a Gentleman of a very good *Extraction*, a *wiſe* and an honeſt *man*, a *perſon* of very much *Honour* and Integrity, one of a very high *Reſolution*,

ſolution, and of a much tried and approved *Valour*, a Bed-chamber *man* to his Majeſty in *Scotland*, taken priſoner at *Worceſter* (amongſt many other Gentlemen of good *Quality*) and brought to *London*, but had his liberty there upon his *Parol*. And it was *he* that gave me the *Character* of his Majeſty, as afterward, with ſome requiſite circumſtances towards the *cloſe* of this Introduction more fully appears.

For the *time* when I had it, it was ſuddenly after his Majeſty (above-mentioned) ſuffered a defeat at *Worceſter* from that very numerous *oppoſition* there made againſt *him*; which certainly *thouſands* would have forborn to *make*, if they could before have known him *aright*. And that circumſtance of *time* invites me (by the way) to *revive* and *relate* a very ſad *ſtory*, (I deſire pardon if I *lengthen* it out too much) becauſe it is ſuch a *one* as deſerves neither to be written nor read but with *abhorrency*; however I ſhall *repeat* it, becauſe I fear it is too too much *forgotten* by the Nation *here*, though certainly it is regiſtred and recorded in *Heaven*, to be reckoned *for* when God ſhall pleaſe to do it.

"It was about the *time* when ſo many of the "poor vanquiſhed *Scots* were brought Priſoners "to *London*, and not a few of them 'twixt *Wor*-"*ceſter* and that *place*, when they were *Captives*, "*unarmed*, and ſome of them half *naked*, when "*wounded* before, and many of them *faint*, *ſick* "and almoſt *famiſhed* (circumſtances which did

" moſt highly aggravate the *cruelty* which was " ſhewed *them*) for when it was thus with them, " above all example of *immanitie* and barba- " rouſneſs ever read or known before (as I ſup- " poſe) eſpecially by men that duſt call them- " ſelves *Chriſtians*, yet by ſuch, had in cold " *blood* their *brains* beaten out in ſeveral places " as they paſſed by the *Engliſh* Souldiers, be- " cauſe they went not *forward* and *faſter*, when " by reaſon of their extreme *lameneſs* and *fee-* " *bleneſs* they were ſcarce able to *move at all*, " and nothing done to thoſe *barbarous*, inhu- " mane *monſters* for ſo doing: though we may " ſay of their *cruelty* then, what was long ſince " ſpoken by the *Spirit of God*, of that horrid act of " *Simeon* and *Levi*, who fell upon the *Sheche-* " *mites* when they were *ſore* (and expected not " that violence and fury which they were made " to feel) *Curſed be their wrath, for it was fierce,* " *and their rage, for it was cruel.* Of which " cruelty in thoſe ſtrange *Butcheries*, the Rela- " tor hereof lived near enough the *road* where " they paſſed, to have been an eye witneſs of " ſome of them, if he could have endured to " behold the ſight of men *cauſelеſly murdered*. " And they of the City of *Durham*, as very ma- " ny others inhabiting thoſe moſt remote Nor- " thern parts of *England* are able to relate ma- " ny like *horrid, cruel, parallel* ſtories before this " time, after the *Scots* defeat at *Dunbar*.

" O what a *Savage*, Cruel, Bloody thing is " man when he hath loſt his *Humanity*! for " then they who have been inured to ſhed *blood*

" make

" make it but a *ſport* to kill, as if the life of a " man were not worth the *valuing*; for *cuſtome* " makes that moſt hateful and unnatural *ſin*, ſo " familiar to *them*, as that the *horror* thereof is " turn'd into *pleaſure*; thus they making ha- " vock of men, as *fearfully made*, *as dearly re-* " *deemed*, *as tenderly cheriſhed and brought up as* " *others*, yet, *occidendi cauſa*, *occidunt*, they " *kill* becauſe they take pleaſure in *killing*, and " are no more troubled at the death of a *man*, " then if a *dog* had faln before them.

" But the *lives* of thoſe poor men I named, " as the blood of very very many more, within " the circuit of this *Nation* (to go no further) " cry loud for *Vengeance*, and the *avenger of* " *blood* will certainly in his due time return, " full *anſwer* to that *loud cry*. For God (who " is *Mercy* it ſelf) abhors *Cruelty* above all " other *ſins*; he cannot endure that one man " ſhould *deſtroy* an other, as the *Beaſts* of the " field, the *Fowls* of the air, and the *Fiſhes* of " the ſea do. And as every ſin hath a *tongue*, " ſo that of *blood out-cryes* and drowns the reſt; " it is alwayes clamorous and *reſtleſs*, and will " never leave *crying* out unto God, until it be " waſhed away with a flood of *tears*, iſſuing " from bleeding and broken *hearts*, and dyed " into another *colour* by the *blood of Chriſt*; but " if not ſo, it will certainly, in concluſion, " bring *woe* and miſery enough unto them that " *ſhed* it.

" For there was never any *drop* of Inocent " blood ſpilt upon the face of the Earth, from

" the blood of Righteous *Abel* unto this preſent " *hour*, or that ſhall be ſhed ſo long as there be " *men*, and *malice*, and *miſchief* in the world, " but it ſwels big as the ſea in the eyes of God, " and cannot be waſhed away by all the waters " therein. And further, neither the *heat* of the " *Sun*, nor the *duſt* of the *ground*, ſhall ever be " able to *dry* or *drink* it up, till it be either *A-* " *venged* or *Pardoned*: Unleſs the *Earth*, and " *Heavens*, and all that are therein can be *brib-* " *ed* to keep *ſilence*, and to take no notice there- " of. *And the Lord, the Lord God of Mercy,* " *deliver this Land from that, and from all other* " *Blood-guiltineſs.*

I have done with this moſt *Melancholy*, Sad, Bloody Story, which hapned (as I have ſaid) about the time when that Noble *Perſon* (before mentioned) was intreated by ſome, who much deſired to have ſatisfaction *therein*, That he would pleaſe (he having had ſuch a particular Knowledg of the *King* by reaſon of his near attendance on *Him*) to give them a true *Character* of his Majeſty, and to ſpeak nothing but what they might confidently from his mouth *believe* and report as *Truth*. The Gentleman was very *free* to it, and aſſured them (amongſt whom was this *Relator*) that he would not *ſay* any thing more or leſs as *to it*, but what he ſhould *report* for *Truth*, if deſired as his laſt *words* when he came to dye; which now hear *ſpeak thus*;

The

The Character.

I.

THat His Majesty was a Prince unto whom the Lord had given a very large measure of Wisdom and Understanding, far above his Years; for to the great Admiration of those who there sate in Council with him, and when they thought that they had spoken unto some good purpose, His great Reason, upon Emergent occasions, would weigh down all theirs.

II.

He said, That while he had the Honor and Happiness to wait upon his Majesty at St. Johnstons in Scotland (which was during the whole time of his abode there) he kept both his Eyes and Ears open upon him, and could never observe nor hear (which was very remarkable) that his Majesty was addicted unto any sin of Youth.

III.

To testifie this his Majesty was very careful to have a most Regular and Exemplary Court, keeping his whole Family there in very excellent and good Order: And to this end, if he had heard of any Person or Persons in it given to Swearing, Drunkenness, or to any other Exorbitancies, upon a Serious Admonition, if they did not Reform, they were shewed the way out of his Doors, not to be taken into his Family any more.

IV.

He told us that he had heard the King often times to say thus, (and he desired that this might be in a special manner remembred by us) That if ever it should please God to Restore him unto, and to settle him in his Just Rights, that he would assoon endure a known Traitor about him, as a Debauched man.

5. That

V.

That his Majesty was very strict in the Observation of his Private Devotions twice every Day, and would not suffer any occasions to divert him from those Duties; and that he was as careful likewise to frequent the Publick Ordinances.

VI.

That his Majesty retired himself in his Chamber or Closet, where he Fasted every Tuesday in Memoral of his Royal Father, (that day of the Week forced out of his Life by the hands of Violence) which day weekly he reserved himself, as much as he could, from all company and business, whether Publick or Private.

VII.

That his Majesty was a Prince as Just to make his Word good as any one in the world could be, for he would never fail to perform any thing he promised (if possibly in his power) and therefore was more shie in promising, for fear that he might not be able to make good his Word.

VIII.

That his Majesty was a Prince in whose Disposition he had ever observed a very high measure of Nobleness, Goodness and Gentleness; as good a Friend as any one could find any where (like Theodosius that good Emperor, who then thought he had a kindness done to himself, when he had a good occasion offered him to shew courtesie unto others) for his Majesty was alwayes ready to be doing favours. And as he was so good a Friend, so was he as good an Enemy too, for he could easily forget and forgive any injuries done unto himself.

9. That

IX.

That his Majesty knew how and when to take up the State and Person of a King, and when to lay it down. And further, that when he had any good occasion to improve his Valor, he was then as bold as a Lion, and when not, as meek as a Lamb.

X.

Lastly, He said, That he looked upon his Majesty as upon a Prince, too good for Scotland, *too good for* England, *too good for the World, and therefore thought that his Goodness might hasten his Glory. But then he further added, That he had some great reason to hope that God had not so wonderfully Qualified him, and so miraculously Preserved him, but that he had some great things to do For him, and some great things to do By him.*

The Concluſion.

NOw as this and much more was *affirmed* by the Perſon of Honour before *ſpoken of*, concerning that moſt excellent *King*; ſo the ſame in *ſubſtance* was likewiſe often atteſted by many Godly *Scotch* Miniſters, and others taken Priſoners at *Worceſter*, and ſince that time by divers more of good *Quality*, and of *repute* too for *Godlineſs* and *Honeſty*, of which *thouſands* in theſe Nations have *heard*.

However then it hath pleaſed Almighty *God* (for *cauſes* onely known to *himſelf*) to ſuffer his Majeſty to drink ſo *deep* of the *Cup* of affliction (ſince he was ſo violently *forced* from his own *Countrey*, *and from his Fathers houſe*,) and caſt wholly upon the *Providence* of God for his *ſubſiſtence*, which muſt needs be a very *heavie* and grievous tryal unto him; for the *wants* of Kings are by far more *weighty* and *preſſing* then thoſe of private *men*, in reſpect of *themſelves*, their high *Names*, *Titles*, *Places*; and in regard of others who look for ſhelter and *comfort* under their *ſhadow*, which they cannot *afford* if their *ſubſtance* be taken from *them*. *Sapiens miſer, plus miſer eſt, quam ſtultus miſer.* A *Fool* in miſery is inſenſible, becauſe he *apprehends* not his condition; whereas a *wiſe* man can both *feel* and *aggravate* it, (though both many times to little *purpoſe*,) and therefore upon conſideration *concludes*, that it is beſt to

bear

bear what he cannot *remedy*. *Fortiter ille facit, qui miſer eſſe poteſt.* No man more *ſtrong* then he that can ſtoutly ſtand *under*, and not be made to *buckle* under his heavie *Croſs*, not bear it up onely with *head* and *ſhoulders*, as brutiſh *men* may do, but with *life* and *ſpirit*; and certainly they are moſt *happy* that can be moſt *miſerable* and make leaſt complaint. And ſuch hath been the carriage of his Majeſty ſince he was forced, (as *David* ſometime was to *Adullam*,) yet hath born all with marvellous *Wiſdome* and Chriſtian *Patience* for more then eight years laſt paſt, when God preſerved him at, and delivered him from *Worceſter*, (not to ſpeak of his many *flittings* up and down, to and fro, and his great *unſettlement* before that time,) I ſay that his Majeſty in all his *Tryals* hath been ſtill looking up unto that inviſible *hand* from whence all afflictions come: And I ſpeak not this of my ſelf, but from other credible Witneſſes that do affirm it, having obſerved the whole tenour of his converſation *all along*; wherein his Majeſty hath highly *improved* his moſt heavy *preſſures*, *bearing them all with an even mind*, in being as well *taught* as *chaſtened*, and conſequently made by far *more perfect throngh his ſufferings*, and now long enough in the *fire to come forth pure Gold*, wherein his Majeſty hath been *tried* to purpoſe; tried for many years laſt paſt with the want of any *certain* or known *Revenue* to ſupport his *Perſon* and *Dignity*; tried with many *tentations*, to divert him (if it had been poſſible) from the Proteſtant

ſtant *Religion*, in which he hath alwayes ſtood *conſtant*, *firm*, *ſtedfaſt* and *unmovable*, with his *head* againſt the *ſtorm*, not at all wrought upon by many ſpecious *overtures* made unto *Him*, by many *ſubtle* and plauſible Arguments preſſed upon *Him* to pervert him from it; yet ſtill hath continued like ſome *freſh Rivers*, which (they write) make their way through the *ſalt Sea*, and ſtill retain their *ſavour*: And after all ſuch *attempts*, it may further and truly be ſaid of *Him*, what was ſometimes written of that Noble *Fabritius*, That he would *reſolve well*, and when once he had *reſolved*, you might as ſoon have put the *Sun* out of his *courſe* as *Fabritius* from his reſolution. Which (with many more particulars that might be added) are ſufficient to *confirm* all thoſe who have made any ſcruple or doubt to the *contrary*, that as his Majeſty hath hitherto *appeared*, ſo he is like to *continue* a very good and a gracious *Prince*.

And we have very great *cauſe* further to ſettle us in this *hope*, if we ſeriouſly conſider of one *inſtance* more, which I ſhall here *inſert*: For as it was ſometimes recorded to the very high commendation of that no leſs *good* then *great* Emperour *Conſtantine*, who when he was told by his *Phyſicians*, That there was no way to cure him of his *Leproſie* but by bathing his fleſh in the blood of *young Infants*; his heart *abhorr'd* their advice, and he preſently anſwered like *himſelf*, *Malo ſemper agrotare quam tali remedio convaleſcere*; That he had by far rather continue a *Leper* ſtill, then be ſo *cured*, the *remedy*

dy was ſo much worſe then the *diſeaſe*: So when his Majeſty hath been often *told*, That the beſt way to recover his *Rights* unto his three *Kingdomes*, was to make his way by *force* and *violence* with any foreign *aid* he could get to his *aſſiſtance*, (and without doubt, if tenderneſs of *Conſcience* had not awed and kept him from a ſinfull *compliance* with them, if he would but *hiſs* he could not have wanted *help* enough from *abroad*;) He hath always manifeſted ſuch a marvellous *regret* againſt that deſperate *remedy*, upon many ſerious and ſad *conſiderations*, as the effuſion of much more *blood*, (which he deſires exceedingly to be *tender* of) with divers other great *miſchiefs*, which muſt unavoidably follow ſuch a *force*, as if he had rather *be* and remain a great ſufferer *ſtill*, (if that violence may poſſibly be avoided) then ſo *ſetled*. And many of his Majeſties greateſt *Adverſaries* have heard *enough* to acknowledge this to be a *truth*, if they would but ſpeak out.

That we may therefore ſeek out for *help* before our *hurts* grow *incurable*, and not for ever continue to be our own *ſpoilers*, and our own *prey*, I ſhall add this, That though the *Body* of theſe three Nations (if they be conſidered collectively and together) may not unfitly be reſembled by that *figure* of the *Man* in our *Almanacks*, who ſeems to be *wounded* in every *part*, *from the ſole of the foot to the crown of the head*; yet I cannot look upon it as paſt all *remedy* or *cure*; *For there is ſtill Balm in Gilead, and Phyſitians there, by which the*

health thereof may be recovered.

In order to which, let us firſt *know*, that *to ſin is not the way to proſper.* And therefore that we may not *flatter* our ſelves into *ruine*, nor be *infatuated* to deſtruction, let our conſideration and *fear* prevent our *periſhing*. And if we do *deſire* to underſtand the minde of God *aright*, we muſt not take ſome paſſages of Scripture in a literal *ſenſe*, which the *Spirit* of God never *intended* by *them*, but that which is quite *contrary*; and there are many *ſuch* to be obſerved in the ſacred *Story*, like that in the laſt of the *Revelations*, *He that is unjuſt, let him be unjuſt ſtill.* To this end Almighty God ſpeaks often to *ſinners*, unto whom he intends *Mercy*, that they ſhould *Return*, as if before they had been quite out of their *way*; *Repent, and turn your ſelves from your tranſgreſſions, ſo iniquity ſhall not be your ruine.* And therefore if we would have *mercy* and pardon for ſin, we muſt labour as much as we may to free our ſelves from *guilt*, and ſhew as much *forwardneſs* to redreſs Evils as to *acknowledge* or grieve for *them*; remembring (amongſt many more particulars which might be here inſerted) that unqueſtionable *Truth*, *Non dimittitur peccatum, niſi reſtituatur ablatum*; That there is no *remiſſion* without *reſtitution*, if it can be *made.*

And here likewiſe we of theſe *Nations* ſhall do very well to call to *remembrance* our former *Vows* and *Oaths*, as that of *Allegiance*, and other lawfully *impoſed* on us, and *taken* by us; as alſo ſince *thoſe* were uſually *tendred*, The *So-*

lemn

emn Proteſtation, and after that the more *Solemn League and Covenant*, which upon ſerious *conſideration* was commended to the people *here*, and by them *received* and *ſworn to* with *hands* lifted up to *Heaven*; and it would be remembred likewiſe, what in them *both* was *promiſed* to his late *ſo-ſo-ſo* much ſuffering *Majeſty*,

For *Vows* (if lawfull and in our *Power*) when *made*, they muſt be *kept*; *Vow, and pay unto the Lord your God. Jephta* was over-ſtrict in this when he had made a *raſh Vow*, yet he concluded, *That he had opened his mouth to the Lord*, and therefore thought that he might not *go back from it.*

And for *Oaths*, it is very obſervable in the caſe and ſtory of the *Gibeonites*, that though they had ſurreptitiouſly and by *fraud* gained a *League* with the *Iſraelites*, God is very angry with *Iſrael* four hundred years *after* for the *blood* of ſome of them *whom Saul ſlew*, though they were but *ſervants*, yea, *drudges* to the *Iſraelites*; the *Reaſon*, Becauſe there was a *Perjury* attending upon their *ſlaughter*, violating that ancient *Oath*, wherein the *Princes* of the Congregation had *bound* themſelves upon *Joſhua's League* with thoſe *Gibeonites*, *That they would ſuffer them to live*: And though this *Oath* was extorted by *fraud* from *Iſrael*, yet becauſe it was *ſolemn*, and by no leſs *Name then the Lord God of Iſrael*, God long after moſt ſeverely *puniſhed* the breach *thereof* with *three years famine upon Iſrael.* All *Vows, Oaths. Covenants* (if lawfull) made on *earth*, are regiſtred in *Heaven*,

and God holds it a very high *indignity* that his Name ſhould be *Sworn by*, and the *Oath violated*. And if the *Vows* and *Oaths* of others may *bind us*, how much more *muſt our own*.

Now theſe particulars require a very careful and ſerious *Review*, which we hope will be *taken*, eſpecially now at laſt it hath pleaſed Almighty God, and in a *very ſhort ſpace* of time, ſo wonderfully and unexpectedly, to alter and change the outward *Face of things* here amongſt us, in making us like the *Iſraelites*, *when newly return'd out of their Captivity, to be like men that dream*; or as *ſleepers* ſuddenly ſtarted and awakened out of their *dreams*, that cannot preſently conſider where *they are*, or how it is *with them*. So it hath been with *many* o us (by the encouragement we have had by *ſome things* already received in *hand*, which of late we could ſcarce know how to *hope for*) which makes us ready to *queſtion* or make doubt whether it be ſo with us in *reality*, which in deed is *true*. *Neſcis quid veſper ſerus ferat: We know not what a day may bring forth*: Yet if we obſerve the *Courſes* of Gods *Providence*, we may learn better how to know it. One day *cleared* the innocency of *Joſeph* from that moſt unjuſt Aſperſion which lay ſo long upon him, and brought him from a *Priſoner* in *Egypt*, to become the *Ruler* over all the Land of *Egypt*; and the ſame day changed his Fetters of *Iron* into a Chain o *Gold*, his Rags into fine *Linnen*, his Stocks into a *Chariot*, his *Jaile* into a *Pallace*, and *Potiphars Captive* into *Potiphars Lord*

and

and Maſter. *Serving* and Suffering leads unto *Honor*; and God at laſt will be ſure to pay his Children well for their *Patience* and *Preſſures*. I ſaid but now, That the great things *which God hath done for us, done for us already*, have made us like men that *dream*. O how *much* did one day bring *forth*! and another day may bring forth much *more*; and bleſſed be God it is not a *Dream we are in*, for God hath begun to open *a door of Hope unto us*, which in good time may lead us on towards an happie *ſettlement*; and we have great cauſe to *praiſe God*, and earneſtly to *pray* for thoſe worthy *Patriots* who have been ſo *inſtrumental* in it; as for all others who by his *Providence* ſhall be again ſuddenly *intruſted* with the great Publick *affairs* and high concernments of theſe *Nations*, that (by his moſt gracious *aſſiſtance*) as they have a *Price put into their hands*, ſo they may *improve* it to the utmoſt *advantage*, that the *end* of their meeting may be *Happineſs*, and the concluſion thereof *Peace*, which we may *expect*, if amongſt many other *things*, which of neceſſity muſt fall into their moſt ſerious *Conſideration*, they ſhall *think* too, and that very *ſeriouſly*, of what hath been immediately before *ſpoken*, as of that which here *follows after*.

Secondly, Suppoſe that if the *Condition* of things among us ſhould yet *continue* as they now for the *preſent* are, and theſe *Nations* fot a time might appear to be ſetled in *Peace*, and ſo that they might imagine themſelves to be very *ſecure*, yet could they never be eſtabliſhed in *Safe-*

ty: Becauſe ſuch a *Peace* would be like a grievous *Sore*, *skin'd* over, not *cured*, and therefore continually ready to *break out again*. For his *Majeſtie*, or ſome other of his Royal *Line* (and bleſſed be God there are many of them) will be alwayes laying *Claim* to their *Rights* here, and if they cannot by any *fair means* find out a *way* to them, will then force themſelves, in the uſe of all other *endeavours* to make their way. And the Laws of *Nations*, of *Nature*, yea of *God himſelf*, will *juſtifie them herein*. And there is never a *one* in theſe *Nations* who may ſeem to oppoſe this *moſt*, nor any other ſingle *Perſon* in the *world* that underſtands *himſelf*, but will ſay, That in this *caſe* he would do as much.

Thirdly, (which cannot chuſe but be moſt heedfully *minded*) That which is gotten by *Force* and *Power*, muſt be by *Power* and *Force maintained*, which will of neceſſity put the people of theſe *Nations* to an immenſe yearly *Charge* of many hundred thouſand *pounds*; and when a very heavy *burden* is ſetled cloſe upon the *backs* of *men*, the longer it *lyes*, ſtill the *heavier* it will appear to *be*: and people when they have been long *heavy laden* will grow ſo extreme *weary*, as that they will never be *contented*, nor yet *quiet*, till they have their *ſhoulders eaſed*, eſpecially when they may have hope to exchange a very chargeable and uncertain *Peace*, for that which is accompanied with far leſs *charge*, and much more *ſecurity*. There was never any *Captive* violently bound in affliction and *Iron*, that could

could fall in love with his *Chain:* neither any people that are born *Free*, patiently and long endure either *Bondage* or *Burden*, if they can poſſibly be *removed*. I never read of any *Fool* like him in the *Proverbs*, that *could laugh when he was laſhed, and feel it not*. Men who are endued with *Reaſon* cannot ſo *degenerate*, as to be like the dull *Camels* which *cry* and roar in the *evening* when their *burdens* are taking *off*, but in the *morning* make no *complaint* when they are *laying on*.

And therefore if it ſhall now at laſt pleaſe Almighty God *who can do* what *he will*, and therefore can bring *Peace* out of *Strife* and *Contention*; *Truth* and *Light* out of *Darkneſs*; ſo *Order* and *Settlement* out of *Confuſion* (for all things are ſo far from being *impoſſible* to him that nothing is *hard*.) I ſay if the good Providence *of God only wiſe*, ſhall in his good time ſo *order* it, that after the many *turnings* and overturnings, the many *hopes* and *fears*, the many expectations and diſappointments the three Nations have ſo long laboured *under*; and after the long and tyring expectance of his Majeſtie, he ſhall at laſt return home with the affection, and deſire, and invitation of his *people*, and upon Honorable and good *Terms* (fit for a good King to *grant*, and Loyal Subjects to *deſire*) which no doubt if they were heartily and humbly *offered*, would be moſt willingly and graciouſly *accepted*; ſo that his Majeſty who was driven from amongſt us by force and *violence*, might be drawn to us home again by *Cords*

of Love, managed by fair and gentle and peaceable hands: It would prove (as we have great cauſe to hope) a *Mercy* to theſe Nations not to be forgotten, and for which we might never think our ſelves ſufficiently *thankfull*.

For his Majeſty, I am perſwaded (and ſo are multitudes of thouſands more of my belief herein) that he is *led* by ſuch *Principles* both of *Goodneſs and Honour*, (what ever may be fancied by ſome to the contrary) that if he were ſo invited *home*, He would not longer deſire obedience from his *People*, nor a bleſſing from *God*, then he ſhould punctually perform whatever he ſhould *promiſe* in this *caſe*. And when nothing elſe beſide is like to do it, his ſettlement in all probability might ſettle and eſtabliſh, in good time, and with the content of all *Intereſts*, (if their own wilfulneſs did not *obſtruct* it) theſe three moſt miſerably divided, much impoveriſhed and greatly diſtracted Nations in *Righteouſneſs and Truth*, in *Peace and Order*; for all theſe muſt concur to make us happy: For what would *Peace* be to us without *Truth* and *Righteouſneſs*, but a fatting up to ſlaughter. But all theſe might *center* together without that hereditary and perpetuated *charge* now lying upon the Nations to make them more miſerable. And for his Majeſty, he would no doubt further anſwer ſuch a free and a fair call (as hath been ſpoken of) by a reciprocal love, care and goodneſs every way manifeſted unto all his loving and obedient *Subjects*.

Now theſe moſt needfull *premiſes* being put and

and kept together, and moſt ſeriouſly thought on, I hope that all (but in a ſpecial manner thoſe many *Worthies* now intruſted with our Safety and Settlement) as every one beſide among us, who have kept their *eyes* in their heads, and conſequently have ſeen and obſerved the Calamities and Miſchiefs, with all other deformed *Iſſues* of our long unſetled Condition, will ſit down and *conſider* and *follow after the things that may make for our Peace*: Remembring that if they are *bleſſed*, and ſhall be called *the children of God who are Peace-makers*, there muſt be another *Name* found out for ſuch as have a *Mark* ſet upon them becauſe they cauſe *Diviſions*, and are *Enemies* to it and *Diſturbers* of it.

But I know there are ſome among us to whom ſuch *Arguments* as I have uſed are as unprofitable as unplauſible, who out of *ſelf-ends*, that they may reign themſelves as *Kings*, have endeavoured to keep out any other that bears that *Name*. And another great reaſon for it, becauſe there are not a few of them whoſe pale *guiltineſs* cannot abide the thought of ſeeing his Majeſty *here*, fearing that their guilt will not abide the *touch*, (for guiltineſs would fain keep out of ſight;) and to this end have not been wanting to *perſecute* him moſt maliciouſly with *ſlanders* and reproaches, to make his Majeſty (if they could) leſs beloved and leſs deſired of his *People*; ſuch as *muffle* up the mouthes of their own Conſciences, that hereby they might *ſtave* off their guilt and fears from *ſtaring* them in the face, and more qnietly purſue their unrighteous

and

and unjustifiable *Ends*; whose word is, *Quocunque modo rem*, that they resolve to *thrive* how ever they *get*, and think, *Ubi utilitas, ibi pietas*, there is *Piety* where ever there is *profit*; hence believe *Naboths vineyard* a very good *purchase*, a great *penniworth*, it lies so convenient for them; loving the *inheritance*, when they destroy the *Heir*: So esteeming the Gold of *Tholouse* very precious; the Bread of the Church, though taken from a robbed Altar, exceeding sweet; not at all considering, that the *Table* of a wicked man oft-times becomes his *snare*, as his prosperity his *ruine*. But *a brutish man knoweth not, neither doth a fool uaderstand this*; when a wicked man growes green, and sits very contentedly under the shadow of his *Gourd*, there is a *Worm* (which he sees not) prepared to eat it down, and his present *flourishing* is a forerunner of his everlasting *withering*. The Prosperity of a bad man is ever *in primis*, at the *first*: *Son, thou hadst thy pleasures* thou hast not: They think not of the *Hand-writing* after their mad merriments, nor of the heavie *reckoning* after their great *meals*. *Envy not therefore the Oppressor, nor choose none of his ways*, though they seem never so prosperous, no more then thou wouldest do a *Lackey* in his imbroidered Coat, because his *bravery* is a Livery of his *bondage*. The *Palate* is not alwayes a competent Judge of the food it eats, because there are *feverish* and distempered, as well as good and sound *Palates* that can tast well of things as they are; and these prefer hard *fare* much before poisoned *dainties*, and course *Frieze*

far

far beyond infected *Velvet*, and had rather pine away by reaſon of *want* with their own ſhort *meals*, (ſo long as they feed on nothing but their own food,) then grow fat with the bread of *Tears*; had rather labour for *little* or nothing, then receive the greateſt *wages* that may be gained by *unrighteouſneſs*; to be contemned and poor, then ſuffer any unjuſt gain to defile them by cleaving to their fingers. But for all thoſe that *dare* do otherwiſe, *deceiving and being deceived*; deceiving others, but themſelves moſt, they will find too late, when their Account is caſt up, their Conſciences ſo filled with the pledges of *unrighteouſneſs*, that there will be no room left for God and his conſolations to *dwell there*. From hence at laſt proceeds the trouble and diſquietneſs of *Spirit* in men preſſed down under the weight of their own *guilt*; for as Virtue and Goodneſs rewards it ſelf, ſo to it ſelf is Sin a puniſhment. *Pœna peccati peccaſſe*, eſpecially to ſuch whoſe Conſciences were bung'd up, hoopt over, when they ſhall after come to any tenderneſs of *feeling*, (if they do not get them pacified through him who alone can quiet them,) if once throughly awakened, they will be ready to break open the *Breſts* of thoſe which bear them, or burn like Wild-fire in them; they put guilty men into ſuch a miſerable *plight*, that they will not know what to do, being deſirous (if it were poſſible) to run out of themſelves, *Me fugio*—— becauſe they cannot conſider what they ſhall do, therefore ſometimes leap into *Hell* in thinking to *avoid* it; not caring what becomes

becomes of themselves, or of any thing besides; and if they must perish, would have all extinguished in their *ruine.*

But what ever a desperate wicked man would have, *Quod quisque fecit patitur* — the righteous God will *render to every one according to his deeds*, and is never wont to suffer the guiltiness of some to hurt the innocence, or to hinder in the least either the inward or outward peace of others that desire it, long for it, and can give God *no rest* until they have *obtained it.* In order to which, as *Satan* hath been long acting his part vigorously by his Instruments, animating, strengthening and encouraging all the Powers he could find or make among us *to do mischief*; so must all of us, who desire and labor to know, and love, and fear God aright, *strive together in our prayers*, & all other lawful *endeavours*, that we may improve all the Interest we can make in *Heaven*, to prevent his mischief. *Pray* we must, but *means* must be used likewise, for Prayer without Means is a *mockery* of God, because God is to be *found* in the lawfull use of *Means*, which if we *neglect*, we *tempt God* instead of trusting in *Him.* Here then we must labour more and more to *acquaint our selves with God*, who can work *with*, or *without*, or *above* Means, but ordinarily *by* them; and because all means serve him, we (in their lawfull use) must never *distrust him.* When a mans House is on fire, he deserves to be *burnt* in it, who (if he be able) doth not arise and help to *quench* it. And when poor distressed men are at Sea in an horrible *tempest* ready

ready to ſwallow them up, they are worthy of no pitty if at that time they go about to ſecure their own *Cabins*, and ſuffer the *whole ſhip* to ſink and periſh. What then ſhall we further *ſay*? What *do*? Aſſuredly we muſt confeſs that of our ſelves *we know not what to do*, and therefore (ſtill obſerving and ſerving the good Providence of God) it will be beſt for us to lift up and to keep our *eyes upon him, Who can do exceeding abundantly above all we can ask or think*; and then, if we can be but *fitted* for the Mercies we would *have*, and ſtand in need of, (if they be good for us) we cannot *want them*. And what ſhall we further ſay? Certainly we can neither ſay nor do better, then to call to remembrance our former wayes and doings which have not been *good*. and in what we have not had the grace to do what we *ſhould*, truly, and fully, and heartily to acknowledge and repent for all the evils that we have done: (True Repentance being like a *Sponge* to wipe off Blots and Blurs from our Souls.) Here then let us further *take to our ſelves words, and turn unto the Lord with all our hearts*, and ſay unto him, *Take away our iniquity, and receive us graciouſly; ſo will we render the calves of our lips*: That we being throughly humbled in his ſight, he may *exalt us in due time*, and reſtore unto us all thoſe *mercies* we formerly ſinned away, which we were *careleſs* in *keeping*, and which we undervalued in *enjoying*, and to return them unto us, (as all other needfull mercies) in mercy, and then they will do us *good*. Theſe Petitions, and the like to be

be ſent up unto God in *general.*

" And for our particular and preſent Conditi-
" tion, let us make it further our great *buſineſs*
" to multiply our *Prayers*, and to direct them
" unto the true *Object* and Center of *Prayer* Al-
" mighty God, who alone can hear and help,
" (yet not ſo to multiply them, but that their
" *weight* may exceed their *number*;) where for
" our encouragement let us further know, that
" if we can but *petition well*, we may then hope
" to *ſpeed well*, and obtain at Gods hands what
" we *ask* and what we ask *not*, as in the caſe of
" *Solomon*, who becauſe he petitioned for *Wiſ-*
" *dome* which pleaſed God well, he had *Riches*
" *and Honour caſt in to it.* And what ſhall we
" now deſire! That God would pleaſe to make
" all thoſe in theſe Nations underſtand his mind
" *better*, who have been turned wholly or too
" much into *themſelves*, and altogether neglect-
" ing that *Royal Law*, have *done* many things
" they vvould not *ſuffer*, and ſo they might
" *gain*, have not cared how they have *gotten.*——
" That God would multiply in their *room* the
" number of ſuch publick-ſpirited perſons that
" tie themſelves up to the *Rules* of *Juſtice*, and
" therefore more mind the good of *Community*
" then their own private and particular *advan-*
" *tages*, and ſhew themſelves alwayes more for-
" ward to contend for Gods *rights* then their
" *Own.*—— That God would pleaſe ſtill to in-
" creaſe the *number* of thoſe whoſe ends and aims
" are firmly bent to cloſe up all thoſe *Breaches*
" which the ſins of theſe Nations have made;

" and

"and to give a *check* unto all ſuch whoſe endea-
"vours are ſtill to make thoſe Breaches *wider*.—
"That God would pleaſe for ever to call in that
"*Commiſſion* formerly given to the deſtroying
"*Sword* which made ſuch havock in theſe Nati-
"tions, that keeneſt and ſharpeſt of all temporal
"*Swords*, and which pierced *deepeſt* becauſe
"dravvn from among *our ſelves*, and that vve
"may not any more be delivered into the hands
"of *brutiſh men, that are skilfull to deſtroy*.——
"That God vvould pleaſe to make theſe Nati-
"ons after their ſo much *bleeding* to recover
"their former health and *ſtrength*, and to *live*
"in his ſight, by cauſing the hearts of all the
"*People* vvhich inhabite them, more to *bleed*
"for that great effuſion of *blood* ſhed and ſpilt
"upon them, as for all other hainous *ſins* com-
"mitted in them, that they may not be made
"to *bleed afreſh* by ſuch heavy *Judgements*.——
"And novv his *Judgements*, his moſt heavy
"Judgements have been in theſe Nations, *that*
"*he would pleaſe to make the inhabitants thereof*
"*to learn Righteouſneſs, and to learn obedience by*
"*the things they have ſuffered*.—— That God
"vvould further pleaſe to *unite* the Hearts of all
"his People in theſe Nations *together*, as if they
"vvere all but one man, that they may joyntly,
"ſeverally and unfeignedly *pray for* and purſue
"after ſuch a *Peace* and Settlement as may make
"us at once both *ſafe* and *happy*.—— And that
"he vvould pleaſe to *beget* and *increaſe* a right
"and a true underſtanding betvvixt his *Majeſty*
"and the People of theſe *Nations*, that he may

"not

"not be made further to ſuffer by any of their "bold and miſgrounded *prejudices*; nor they "longer block up the vvay of their ovvn hap- "pineſs againſt themſelves by their *cauſeleſs* "*fears*.—— That God vvould ſtir up the "hearts of all the people in theſe Nations *who* "*know how to pray*, unfeignedly to pray for his "*Majeſty*, that if it ſhall ſtand vvith the good "pleaſure of Almighty God, to *ſettle* theſe Na- "tions by the happy eſtabliſhment of his *Royal* "*Majeſty* here amongſt us, that he vvould make "him ſuch a *Bleſſing* in *Himſelf*, and to theſe "Nations ſuch a Bleſſing likevviſe, that the Gene- "rations to come *may call him bleſſed*, vvhereby "all ſuch as have been ſo preſumptuouſly and "vvickedly *bold*, (led hereunto by their ovvn "*miſconceiving*) to utter *hard ſpeeches* againſt "his Majeſty for the time *paſt*, may be convin- "ced and made aſhamed, and endeavour by their "*Subjection*, *Love* and *Loyalty* to his Majeſty, "for to *ſalve* and heal up all again for the time "to *come*.—— And then that God vvould fur- "ther pleaſe daily to add unto the number of "thoſe *Chariots* and *Horſemen* in this our *Iſrael* "that ſtill may be *mighty to prevail with him*, "and *to ſcatter thoſe, yea, all thoſe whoſoever* "*they be that delight in War*.——

That delight in War: For War as it is ſome- times *neceſſary*, ſo it is alvvayes *evil*, the vvorſt of all *remedies* that can be thought on; for if fighting and killing in this *Caſe* have any other end propoſed beſides *Peace* and Settlement, it proves *Murther*.

I obſerved but now, that if we deſire to be *ſafe* and happy by the *eſtabliſhment* of his Majeſty amongſt us, we muſt be *inſtant* and importunate with God in his *behalf*: *The Kings heart is in the hand of the Lord, and he turneth it whitherſoever he will.* No King can encline his own *heart* which way himſelf *liſteth*; and therefore it is the duty of the people that would be *happy* under a good *Prince*, to Petition the Lord for every thing that may concern his preſent and Eternal *good and welfare*, that ſo he may become a King of *Prayers* and a King of *Prayſes*. It is an *heedful* exhortation of the Apoſtle in his firſt Epiſtle to *Timothy*, where he ſaith, *I exhort that firſt of all Supplications, Prayers, Interceſſions be made for all men, for Kings, and for all that are in authority*: for *Kings* firſt, and there is great *reaſon* for it, as will preſently appear.

The *Tempter* in the Goſpel *preſented* unto our Bleſſed Saviour the *ſight* of the *Kingdoms* of the *world* and the *glory* of them: The Kingdoms and their glory! and we may *confeſs* that there is no ſuch Beauty, Splendor, Bravery, Riches, Pleaſures, Majeſtie to be found in the world as in the *Courts* of Princes, who are Gods *Deputies* here on *earth*; there is *ſoft rayment*, there are ſumptuous Feaſts, rich Jewels, glorious Triumphs, royal State; there is honourable Attendance, and what not? And all theſe (no doubt) Satan preſented on their *faireſt ſide*, to their beſt *advantage*: But he did not tell him how

many *Cares* and anxieties attend *Greatness*: He did not *acquaint* him with the abundant troubles, the great disquiet, and marvellous perplexities which usually attend *earthly Crowns*; all these Satan *hides* out of the *way*; nothing may be *seen* but what might both *please* and *allure*. But most certain it is, that the Crowns of *Gold* which adorn the *heads* of *Kings*, though they shine and glister, yet all is not gold in *them*, because they are *in-layed* with *Bryers* and *Thorns*. High *Seats* are alwayes *uneasie*: And there is no good *Prince* who desires to manage his *Scepter* well, if he view it round on all *sides*, but shall find that there is a gread deal more attending earthly *Diadems* beside *Pomp* and *Glory*. And for this *reason*, First, *Prayers must be made for Kings* that desire to rule well, because their troubles, cares and fears are greater then other *mens*. *Secondly*, Their *Temptations* are likewise *greater* then those of private *Persons*, and therefore they stand more in need of joynt, publick and private *Prayers*. And, *Lastly*, They must in a special manner be prayed for by their *people* upon the account of *good*, which may be received under them; *That they may lead a quiet and peaceable life in all godliness and honesty*.

I have done with my short Narrative concerning the most *eminent* King, which might have been abundantly more *enlarged* by a better *Pen*, though I conceive there is no great *need* of it, in regard that God, who hath so turn'd the *Hearts* of the people in general towards his Maje-

Majesty, wil doubtless (and that speedily) turn the *face* of the King towards his *people* in bringing him home unto *them*, and then he vvill be his own and therefore much better *Epistle*. When a very great number of the people in these Nations, men of even *spirits*, sound *minds*, uncorrupt *principles*, and of godly and blameless *lives*, that never cease Praying for the happy settlement of this *Church* and *State* upon the sure foundations of *Truth*, and *Peace*, and *Order*, and long for it as the *morning*, shall not be disappointed of their *Hope*.

To *Conclude* then, after all our *Miseries* we may be yet *happy* and *safe*, and every thing we want and hope for beside that's good for us, shall assuredly *be had*, after we have been deeply *humbled for*, and have *thankfully accepted of the punishment of our former iniquities*, and vvhen God shall please to *speak peace unto us*, vve resolve by his *Grace* and assistance *not to return again to folly*; and labour vvith all our might to *perform* and do vvhat vve *resolve*: By vvhich means all *heats* and animosities amongst us might be in good time quenched or *cooled*, every mans *rights* and properties *setled*, *Trade* encouraged and increased; and the three Nations in general, who for some years last past by reason of their *strange actings* and divisions, have made themselves a *Scorn* and contempt unto other *people* round about them, might regain their *honour*, and become both their *Envy* and *Terror*; yea, then all *Blessings shall overtake*

and come upon us, both the blessings of Gods left and right hand. When (which is *first* to be considered, though here put in the *last place*) we *contend* for the establishment of True *Religion*; of *Religion* (though we may *tremble* to speak it) which hath been so much *prostituted* in these Nations unto ends that have not been *good*, and made a *stirrop* to get up to Power or *Riches*: Oh how many thousand *souls* have been and are betrayed by the *abuse* of that *Word*, whose use is Soveraign and *Saving*! Yet although some, and they *too too many* under the *mask* and shew of Religion have been *naught*, yea and most *vile*; it is not possible for any to be *good* who are not *Religious*. I say therefore when we endeavour after *that*, which above all things ought to be most *dear* unto us, and before all other things most to be contended for, the *Purity* and *Power* of Religion, the *Purity* thereof separated from all *dregs* or mixture of *Error* or *Ignorance* which do marvellously *debase it*. And then the *Power* of it, consisting in a right *understanding* of all those things we *may* and we *must know*, which concern *God* and our *selves*: And as Religion takes its name from *Binding*, so then may we be accounted *Religious* when we *bind* our selves, as much as we may, to *search* after every thing which God would have us to *know*, and then to *do* what we *know*; the *Practice* of Duty being the *Life* of Duty. In short, when not the *Form*, nor the *Visard*, nor the *Face*, nor the *Shew*, nor the *Name* only, but the Purity and

Powr.

Povver of Religion ſhall *ſhine* amongſt us, vve cannot be leſs then an *happy people*: For this vvill be the only means to *procure*, to get and to keep the *preſence* of God in *mercy* and for ever to abide vvith us: *And happy are the people that be in ſuch a caſe; yea, bleſſed are the people who have the Lord for their God.*

FINIS.